Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

Price Twopence 3s. per annum post free

# The Non-Subscribing Presbyterian

No. 373. OCTOBER, 1937.

CREATIVE THOUGHT. GUIDING PROVIDENCE. REDEEMING LOVE.
DR. JAMES MARTINEAU.
Father. Word Holy Spirit

CONTENTS:


| | | | |
|---|---|---|---|
| A KHASI CARRIER ... ... | Front Page | REPORTS ... ... ... ... | 113 |
| NOTES AND NEWS ... ... ... | 110 | CREATIVE UNDERSTANDING ... ... | 114 |
| OBITUARY ... ... ... | 112 | HISTORICAL NOTES ... ... ... | 115 |


## A KHASI CARRIER

By Margaret Barr.

When I travel about in the Khasi Hills from one Unitarian Church to another, my luggage is carried as in this picture. There are no roads in the Khasi Hills capable of taking wheeled vehicles of any kind, except only the main road that winds up from the plains to Shillong, the one large town. Beyond that, over in the interior of the hill country, all goods of every conceivable sort have to be transported on the backs of carriers. Some things such as furniture, large boxes, oil tins, and sacks of rice, which do not fit well into the usual cone-shaped basket, are carried without the basket; a plaited head-strap goes round the carrier's forehead and behind or under the package. My gramaphone comes into this category, whenever I have occasion to take it on tour. But practically every other imaginable article, including the bulk of my luggage for a tour (bedding, clothes, books, writing materials, cooking utensils, and odds and ends of all sorts) go into one large basket which is nearly as big as the sturdy little man who carries it, and nearly always heavier. You can imagine how very strong his neck muscles must be! Up hill and down dale, over rough and smooth, down the stony ravines, across the streams and up the steep sides of the hills, where occasionally steps have had to be cut in the face of the rock to make a path at all—on he trudges, pattering along on his bare feet, the basket creaking as it rubs against the cord that holds it, the storm lantern slung on behind swinging to the rhythm of his body.

To certain villages, mostly far away in the jungle, falls the task of making these baskets, and they are well and truly made. This basket which contains my luggage has a lid to it. Many times it has been carried through torrential rain, heavier than the British Isles ever experience except very occasionally and very briefly when what we call a "cloud burst" occurs. But no dampness has ever penetrated to the contents of the basket. We arrive at our destination sometimes without a dry inch on our persons or in any ruck-sack; but my clothes and bedding are untouched, thanks to the care and skill with which my basket has been woven by an unknown Khasi craftsman in some far away jungle village.

[Editorial Note: Donations and collections for the Indian Fund are needed, and may be sent to the Rev. Mortimer Rowe, Essex Hall, Essex Street, London, W.C.2, who will be glad to supply information about the work.]

## NOTES AND NEWS.

We learn with very much regret of the resignation of the Rev. W. Eakin from the charge of the Domestic Mission, Stanhope Street, Belfast. The Mission was exceedingly fortunate in being able to secure the service of such a highly efficient missioner, who held ministerial status, and whose presence was welcomed in various pulpits of the denomination from time to time. He has won the confidence of his brother ministers and in the city of Belfast was highly esteemed. His loss will be felt acutely, and whatever the course he may now take, he has the good wishes of many friends, not only for himself but for Mrs. Eakin as well, whom we hope may speedily be restored to health.

* * *

We would call the attention of our readers to the York Street Anniversary in the Ulster Hall to-morrow (September 26th) at 7 p.m. Doors open at 6. Rev. Dr. A. L. Agnew will preach.

* * *

The good work which has been done among young people by the Rev. Percival Godding has been noted, as well as his efficient services as Secretary of the Ulster Unitarian Christian Association. Mr. Godding's ministry in Northern Ireland began twenty-five years ago at Ballyclare, and since 1920 he has been minister of Banbridge, and has had oversight of Moira since 1922, so that this year is the silver jubilee of Mr. Godding's ministry in Ireland. Mr. Godding was engaged in War Service 1916-1919.

* * *

The Two Hundredth Anniversary of *The Belfast News-Letter* has been celebrated by the issue of a bi-centenary presentation souvenir, well worthy of the occasion, containing historic information of great value to the citizens of Northern Ireland. There are references to the various denominations, although there is no mention made of the Non-Subscribing Presbyterian Church of Ireland. Under the head of the "Presbyterian Church" mention is made of the controversy led by Drs. Cooke and Montgomery. We gathered however from the "Historical Notes" published in these columns that the founders of both *The Belfast News-Letter* and *The Northern Whig* were connected with Non-Subscribing congregations.

* * *

However this happens to be a time when not only the centenary of certain congregations, but also in one case, the tercentenary are about to be celebrated.

* * *

The Rev. Dr. A. L. Agnew is rapidly improving after his very serious illness. He plans to take the Ulster Hall Service in connection with York Street on the last Sunday of September at 7 p.m. There is very deep and widespread sympathy with both Dr. and Mrs. Agnew, of which we are sure there will be ample evidence at the Ulster Hall. Dr. Agnew's testimony concerning conditions in Germany is supported independently by other friends who have visited Germany this summer, and that is that Germany is in the condition of an armed camp, and there is no secret made of what the intention is. For the time being there are restraining influences, and we can only pray that the dark cloud of war will be dispersed.

* * *

The 311th Ministers' Conference was held in Newry on Monday, September 6th, 1937 the Rev. John McCleery, B.A., S.T.M., presiding. The Rev. W. Eakin tendered his resignation as Secretary, which was received with great regret, the Conference expressing the great esteem in which Mr. Eakin has been held. There was a good attendance, and a very profitable time was spent. The Brethren were glad to welcome Dr. Agnew, who had motored to Newry. They also had a visit from an R.C. priest, evidently a newcomer, who asked if this was the workhouse.

* * *

At the time of going to press, we proffer our very deep sympathy with the Rev. and Mrs. J. Dare Davies of Moneyrea, whose little daughter had to undergo a very severe operation on September 14th, the ailment having developed very suddenly and rapidly.

* * *

November, 1937, number published October 30th. Copy sent in before October 23rd will be received by Rev. J. Barron, Ballywalter, Co. Down.

* * *

*The Non-Subscribing Presbyterian* can be obtained at the Depository, 35 Rosemary Street, Belfast.

* * *

The power emanating from prayer is not a vague abstraction, but a definite reality, and it opens inner doors which were previously locked.—Rom Landau.

## ORPHAN FUND.

The Report for 1937 has just been issued. At the date of the previous annual report in 1936 there were 31 Orphans on the Fund. At the October meeting 12 additional orphans were elected, thus bringing the total up to 43. During the year 6 passed off the books, leaving the total at the close of this year 37. Five of our orphans were partially assisted by the Lord Enniskillen Memorial Orphan Society. Congregational subscriptions for this year amount to £150 3s. 6d. Grants paid to orphans, £428.

## HARVEST THANKSGIVING SERVICES.

TEMPLEPATRICK—Sept. 26th (to-morrow), Rev. A. G. Peaston.

BALLYHEMLIN—Oct. 3rd, 3-30. Belgravia Quartette. Preacher, Rev. J. Barron.

BANBRIDGE—Oct. 3rd. Preacher, Rev. John McCleery, B.A. 12 noon; 6-30 p.m.

BALLEE—October 10th, 11-30 and 7. Rev. F. Munford, B.A., B.L.
Monday, October 11th, at 7-30 p.m. Rev. Dr. A. L. Agnew, B.A.

GREYABBEY—October 10th, at 7 o'clock. Rev. W. H. Townley Tilson.

NEWTOWNARDS—October 17th, at 3-30 p.m. Rev. Charles Simpson.

BELFAST DOMESTIC MISSION—October 17. 11-30 a.m. Preacher, Rev. Wm. Eakin. 3-30 p.m. Preacher, Rev. W. Howard Payne (All Souls). 7 p.m. Preacher, Rev. J. Dare Davies (Moneyrea).

CLOUGH—Oct 17th, 11-30 a.m. and 7-30 p.m. Preacher, Rev. Frederick Munford, B.A., B.L., Mountpottinger.
Monday, Oct. 18th, 7-30 p.m. Rev. W. H. Payne, All Souls, Belfast.

MOUNTPOTTINGER—October 17th, at 11-30 and 7 o'clock. Rev. J. Shaw Brown.

ALL SOULS, BELFAST—October 24th, 11-30 and 7. Harvest and Anniversary Services. Preacher, Rev. E. Savell Hicks, M.A.

ANTRIM—October 31, at 3-30 p.m. Preacher, Rev. F. Munford, B.A. Music, Mr. and Mrs. Taylor.

Ministers and Secretaries are invited to make this list as complete as possible. [ED.]

"By His Power may we be enabled, by His Wisdom may we be guided, and by His Activity may we be energised." La mote it be.

## York Street N S. Presbyterian Church.

# ANNIVERSARY SERVICE

IN

## ULSTER HALL

**On SUNDAY, 26th SEPTEMBER**

At 7 p.m. (Doors open at 6).

**Preacher : Rev Dr. A. L AGNEW, B A.**

Soloist: Miss GERALDINE COSTIGAN.

Music by BELFAST MILITARY BAND
(Conductor, MR. GDORGE DEAN).

## SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks receipt of the following donation :—

Ballyhemlin Congregation (per F. M. Allen, Esq.) ... ... £1 0 0

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

## THE WAY OF THE CROSS.

The world mocks and derides Those who help it, and calls them ill names; nay, disbelieves in Their very existence. When one of Them comes out He is persecuted, since the greatest Teacher came as "the Christ," and was murdered by those whom He sought to help. The world gave the hemlock-cup to Socrates. It struck off the head of Paul. It chased Muhammad from home as a fugitive. It burned Bruno at the stake. It has slain its prophets, tortured its benefactors, trampled underfoot its teachers. It has ever a crown of thorns for its Christs, and saves its thieves, while it crucifies its Saviours. So if any of you, Youths and Maidens, would tread the Path of Holiness to its ending, you must make strong your hearts, you must be ready to

Endure, endure, be faithful to the end.

ANNIE BESANT.

## OBITUARY.

### Mr. John Briggs, Antrim.

With very deep regret we have to record the passing of our beloved member, John Briggs, through an accident on Wednesday, September 8th, to higher service. "God's finger touched him and he slept."

We tender our sincerest sympathy to his parents, family and relatives in their tragic sorrow, and pray that Divine Strength may be their Comforter during these dark hours. "Let not your heart be troubled. My peace I give unto you. I go to prepare a place for you."

### Miss Mary Pinkerton M'Kay.

The Ballymoney congregation has suffered another severe loss by the death on 7th August of Miss Mary Pinkerton M'Kay, of Secon. Miss M'Kay had been a teacher in London for most of her working life, and was to retire in a few months' time. When in London she attended the services at Creffield Hall, Acton. The funeral was to the New Cemetery on 8th August.

### Mr. William Gibson.

York Street congregation has suffered a severe loss in the passing of Mr. William Gibson. He was a Unitarian of the "old stock," his people having been connected with Dunmurry and he himself having connections at one time or another with Cairncastle and Larne. For the past twelve years he had been on the Committee of York Street. Of a quiet disposition, he was not inclined to debate, but his attitude was always one of helpfulness and loyalty.

In his work he was a remarkable personality. He was a super craftsman, and there are few to-day who could undertake the work he did. His abilities he put unstintingly at the service of York Street. In the early days of rebuilding he and his friend, Captain Davison, now in England, often seemed to live in the Church, and it would be impossible to move far without coming on some of his handiwork. It was, however, when some special work was required in the Church itself that he showed his qualities. He entered into the task with the spirit of the old Cathedral builders. Nothing was good enough or could be too good to place inside the Church. He made the two cases for the Communion sets which are placed on the walls, and we have only to observe those of his own craft to whom they are shown to realise the quality of the work.

The funeral service was conducted at Dunmurry by Rev. J. A. Kelly and Rev. Dr. Agnew, and the attendance was a testimony to the esteem in which Mr. Gibson was held. His death unfortunately was the result of a sad accident in his work, and after a serious operation he had practically been reported out of danger when some complication set in. He leaves a widow and family, some of whom, we hope, will take their father's place in the Church, of which he was a pillar of strength, and in which he has left so many marks of his skill and devotion.

We regret that some of these obituaries were held over from a previous issue. J. B.

## CORRESPONDENCE.

(To the Editor of the "N.S. Presbyterian).

Sir, — We were very pleased indeed to see the reference in the September issue of your paper to the Duchess of Hamilton's brave action in refusing to wear ermine on her Coronation robes. This lady has, for years, done what one person can do to expose the awful cruelty of the fur trade.

If those people who wear fur could only realise what agony the beautiful furry creatures suffered before kindly death ended their tortures, I think they would turn with horror and loathing from the very sight of the furs, which are **so lovely when worn by the rightful owners.** There is not even the excuse that fur is a necessity. **It is not.** There are plenty of beautiful fabrics, both of wool and silk, which are equally warm and much more healthy.—I am, Sir, yours truly,

E. FAYLE.

Belfast.

## REPORTS.

**Killinchy**— On the 6th September the fourteenth branch of the Women's League was inaugurated at Killinchy. Mrs. Davies of Comber presided over the meeting in her usual capable manner. After the president, treasurer and secretary of branch had been elected, Mrs. Gardiner of Hollywood kindly addressed the meeting and expressed the hope that not only should the League members meet with the idea of promoting a more social spirit between them and the other branches, but that a truly religious atmosphere should pervade all their activities. Mrs. Taggart then explained the various rules and general work attached to each branch. The Killinchy members wish to thank these three ladies for their interest and help in assisting to form the branch.

* * *

**Raloo**—Raloo is a solitary outpost among the Antrim Hills, and its Meeting House is reaching its centenary. There is a fine vigorous, high-toned congregational life in this parish, which is under the devoted ministration of the Rev. J. McCleery, who has the very competent and efficient help of Mrs. McCleery. Some exceedingly urgent and necessary work requires to be done in renovation and repair of the Meeting House, and about the month of March a special effort will be made in the way of a Sale of Work, which we are assured will have the hearty goodwill of our congregations.—ED.

* * *

**Ulster District Women's League**—The quarterly meeting was held at Ballycarry, on the 14th September. The service in the church at 3-30 p.m. was conducted by Mrs. Peaston, wife of the new minister at Templepatrick. The address given by Mrs. Peaston was very much appreciated by the large number of members present, who feel that the advent of such an experienced League worker will be a tower of strength to the Ulster district.

Tea was served to about sixty members of branches in Antrim and Down, after which a very interesting talk on "The Joys of a Field Botanist," by Miss Sayers, who is very well known in Belfast Field Naturalist circles. A vote of thanks and appreciation to the speakers and to the Ballycarry branch members and organist (Miss McNinch) was conveyed by Mrs. Gardiner, the President of the Ulster District.

Two members of the newly-formed branch at Killinchy, County Down, were welcomed. This brings the number of branches to fourteen in the Ulster District.

Miss Lilley, President of the British League, was received at a reception held in Rosemary Hall, during her visit to the city with the British Medical Association.

## THE DIVINE WISDOM.

PROV. VIII. 13—"Pride, arrogance, and the evil way, and the forward mouth, do I hate."

"Clean life, pure heart, eager intellect, unveiled spiritual perception, brotherliness."

## THE SONG OF ST. BRIGID OF KILDARE.

(Who was called the Foster Mother of the Child Jesus).

Within my cell—tho' none may see,
There is a Babe abides with me.
Sweet and most Wonderful is He.

Years fly away—no change He knows,
Never from me the Christ Child goes,
And Heaven His presence aye bestows.

O Lord most dear, O Heart most kind,
All, all in Thee my love I find,
Tho' others to my Grace are blind.

This song, known as Iosagan (Jesukin, little Jesus), is a genuine work of St. Brigid, who constantly felt the presence of the Christ Child. It is translated from the Gaelic. A play, "Iosagan" was performed in the Abbey Theatre, Dublin, on this theme.—F. H. Aldhouse, Rectory, Oldtown, Co. Dublin.

I do not like the one-eyed driver and should not employ one. I have tried driving one-eyed and did not like the experience. Much of the difficulty drivers find in reversing is due to the fact that during the driving they are one-eyed. With the British rule of the road a man blind of the right eye and with a Wellingtonian nose is not safe.—Dr. N. Bishop Harman, Consulting Ophthalmic Surgeon, West London Hospital.

## CREATIVE UNDERSTANDING.

Job. xxxviii., 1, 4, 7: "Then the Lord answered Job out of the whirlwind and said: Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy."

The Book of Job is considered to be one of the oldest books in the Bible. It is a drama, picturing a man of perfect life, a real saint of God, suddenly being tested by troubles which apparently were undeserved, but which followed rapidly one after the other, the loss of his wealth, his home, his family. Yet his faith in God was unshaken. All that Job had to say, in consequence, was "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all this Job sinned not, nor charged God foolishly. Then there came to him a more personal suffering even—he was smitten with a severe and painful illness. His wife taunted him: "Do you still trust God after all that has happened? Curse God and die." But, in the bitterness of his agony, Job's trust in God remained firm. If God chose thus to deal with him, even so! "What? Shall we receive good at the hand of God, and shall we not receive evil?" In all this Job did not sin with his lips. Then came to him three wise friends, Eliphas the Temanite, Bildid the Shuhite, and Zophar the Naamathite, to condole with him. Great talkers, they made eloquent discourses; but none of them were afflicted. One told Job he must be a hypocrite for God to have dealt thus with him. The others said much the same thing, and a young man, Elihu, rose up to put them all right. Having to listen to all their conventional sophistry must have caused Job as much torture as his disease.

Finally, the Lord Himself answered Job from out of the whirlwind: "Who is this that darkeneth counsel by words without knowledge?" A good description of "Job's comforters" then and now.

In this drama God does not suddenly appear, and, as it were, wave His hand over Job and cause his suffering to disappear; but Job's very acceptance of his suffering so awakened him to reality, to awareness, that he came face to face with the profoundest questions that could confront a human being—the questions with which this article opens. I make bold with a suggestion, that God's dealings with Job were not in the way of punishment for past misdeeds, though effects of hidden causes may have been used for the purpose; but God's dealings with Job were the crown and reward of his past integrity, of his past righteousness of life. To use the words of a great teacher: "In that awareness, which is the awakening of intelligence, the mind breaks through to the flow of reality, which cannot become a static religion, a means of exploitation."

"When there is suffering, beware of being put to sleep by comforters with their remedies."

Job came face to face with God, he came face to face with unveiled truth, and thereby there came to him wisdom and understanding, through which he made the discovery for himself. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee!"

George Fox realised how this Creative Spirit, which lighteneth every man, was being hampered by the religious systems of his day. He was the founder of the Quakers—much broader-minded than many of his successors. He went into the church at Grange-over-Sands, and asked the minister at the end of the service: "You say Paul says this, and Jesus says the other. But what do you say? Which is of more importance: the Bible or the Holy Spirit that gave the Bible? Have you, too, not got the Holy Spirit?"

It is not what was written centuries ago. It is this moment that matters. Be yourself and not someone else. Then it is that a new intelligence is awakened in us; the mind recovers its resilience. Four men and his wife were debating with Job, but the very acceptance of his suffering as the will of God brought liberation to Job, and illumination and understanding—creative understanding.

ULLIN.

## HISTORICAL NOTES.

### JAMES ARMSTRONG.

Mr. H. J. F. Orr's interesting article on James Armstrong calls to mind some strange details in the life of the Rev. Henry Cooke.

In April, 1817, the Rev. William D. H. M'Ewen, a son of the Presbyterian minister of Killinchy, and himself minister till 1813, of Usher's Quay Congregation, Dublin (in connection with the General Synod of Ulster), resigned the charge of the Killyleagh Presbyterian Congregation, one of the largest and most influential in the North of Ireland. He had held it for four years, and was about to become the minister of the Second Presbyterian Congregation of Belfast. M'Ewen was a strong advocate of Unitarian views—views which, it is clear, that many of the leading members of the Killyleagh congregation held; for, on his removal, the elders presented him with an address "expressing their respect for him as a man, and their appreciation of his conduct as a minister, and stating that they had witnessed with delight the increase of the congregation whilst under his care."

The Clerk of Session at the time was Archibald Hamilton Rowan, of Killyleagh Castle, one of the founders of the Society of United Irishmen, who in his earlier days had been transported because of being implicated in certain "insurrectionary movements." On 29th September, 1817, he wrote to the Rev. Henry Montgomery, requesting him, on behalf of all the elders, to preach at Killyleagh "with a view." Montgomery, however, had just been elected Head Master in the English Department of the Belfast Academical Institution, which at that time was not only a school for the education of children intended for the learned professions and of children whose future careers did not necessitate a knowledge of Greek and Latin, but also in effect a college, with what would now be called a University Extension Department. There were also Professors of Divinity on the staff. Montgomery had, further, been ordained on 24th September, 1809, when not yet twenty-two (he was born on 16th January, 1788) minister of Dunmurry, the sixth in a line of Unitarians and Non-Subscribers. Because of the double debt that he had to contrive to pay, he felt compelled to decline Hamilton's request.

Early in 1818, therefore, M'Ewen wrote to Mr. John Carr, an influential member of Killyleagh congregation, recommending the Rev. Henry Cooke as a candidate for the pulpit. Cooke had become the minister of the great congregation of Donegore, when the Rev. James C. Ledlie, afterwards D.D., a prominent Unitarian and Non-Subscriber, had gone to our Church at Larne (1808-32. He was subsequently called to Eustace Street Church, Dublin). Montgomery had been a candidate, and had seemed likely to win a call, but his Arian and Non-Subscribing convictions had destroyed his chances. "He (Cooke) is," said M'Ewen, "by no means bigotted in his opinions, and has too much good sense not to be charitable towards those who differ from him in sentiment." Quantum mutatus ab illo! In the winter of 1817 he had worked in hospitals and medical schools in Dublin, and had become intimately acquainted with the Rev. James Armstrong, D.D., senior minister of Strand Street Congregation. It was the recommendation of Armstrong and McEwen that led very largely to Cooke's becoming minister of Killyleagh. He was candidate later for the Unitarian Congregation of Armagh, and for the Second Congregation of Belfast. Although he was "upon supposition" a Calvinist, "yet, at this time, he certainly found no difficulty in cultivating Arian arquaintances, receiving Arian favours. . . . holding communion with Arian brother-ministers, and frequently exchanging with them (e.g., M'Clelland, of Ballynahinch, and Glendy, of Ballycarry) on Sacramental occasions. Small wonder that the Arians, when Cooke, only two years after his settlement at Killyleagh, began his anti-Arian inquisition, questioned his sincerity and accused him of treachery and ingratitude!

FELIX HOLT.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

## THE MEANING OF "UNITARIAN."

In "The Study of Words," Abp. Trench, xxixth Edition, 1910, p. 151, has this paragraph: "But inaccuracy in naming may draw after it more serious mischief in regions more important. Nowhere is accuracy more vital than in words having to do with the chief facts and objects of our faith; for such words, as Coleridge has observed, are inert, but constantly exercise an immense reactive influence, whether men know it or not, on such as use them, or often hear them used by others. The so-called 'Unitarians,' claiming by this name of theirs to be asserters of the unity of the Godhead, claim that which belongs to us by far better right than to them; which, indeed, belonging of fullest right to us, does not properly belong to them at all. I should, therefore, without any intention of offence, refuse the name to them, just as I should decline, by calling those of the Roman Obedience 'Catholics,' to give up the whole question at issue between them and us."

The above extract was copied direct, independent of the one which appeared in the "Inquirer" on August 28th. We have known this passage for many years.—Ed.

## OUR INNER RESOURCES.

It is better to look for the bright and hopeful aspects of each day as it stretches out before us, a roadway to be travelled, than to be the kind of person who can see only disappointments and disasters ahead, standing up over the horizon of life like cloud-ridden mountains—which may turn out to be only clouds that look like mountains. The optimist has the mere sensible view, the truer view, of both individual lives and the life of mankind as a whole. Happiness is an inner thing. To look for happiness in external things is to follow a mirage that leads only to a desert of sand. There are men and women who have had great misfortunes and suffered deprivations and are more cheerful about it than some who are healthy and wealthy but without wisdom. —Downpatrick.

## WE CANNOT AFFORD.

Life is short; for ourselves we want to make the most and best of it. Our contract with our scholars is shorter still—an hour or two a week, that is all; we want to use it to the best advantage. We cannot afford to let opportunities slip by us because we are unprepared.

To help teachers prepare themselves for their work, the Committee of the R.E.D. again has decided to offer four Correspondence Courses for those interested in Primary, Junior, Intermediate, or Senior work. Each course will contain about ten lessons: an inexpensive text book is recommended by the tutor, who sends typewritten notes to the students and corrects their answers to the questions set. To those who finish the course satisfactorily, a diploma will be awarded.

Enrolment fee, 1/-, to be sent to the Secretary, R.E.D., Essex Hall. Students should state which particular course they wish to take. Early application is requested.—"The Bulletin."

"I wish I could for a moment make you see that cross. When Lincoln's body was brought from Washington to Illinois is passed through Albany, and, as it was carried through the street, they say a coloured woman stood upon the curb and lifted her little son as far as she could reach above the heads of the crowd, and was heard to say to him: 'Take a long look, honey. He died for you.' So, if I could, I would lift up your spirits to see Calvary. Take a long look. He died for you. But with all our gratitude, there is warning there. He was nailed to that cross by human stupidity. They knew not what they did."—Dr. Fosdick.

* * *

"The Kingdom of God is not governed by any monotonous Act of Uniformity. For its full perfection it will need childlike representatives of instinctive piety, but also those who while 'children in malice,' are 'in understanding, men.' Christian learning and Christian living have been divinely joined together; may we never put them asunder."—Dr. Grieve.

## "JOHN KNOX."

"Scotland has had no greater leader than this man of the people (John Knox), who battled so valiantly for the people. The Regent, Morton, at the burial of Knox, used words which have often been repeated: 'There lies he, who never feared the face of man.' To Scotland he left a heritage of fearless independence, which still survives after three centuries and a half.".—Review of G. R. Pearce's book. — "Public Opinion."

"All paths lead but to one God. Whether we be Christians, Hindus, Muhammadans or Buddhists, to what religion we belong does not matter. God is in essence eternally and perpetually the same, although He expresses Himself in all forms of belief and worship. A nation is the expression of individuals, and individuals are the embodiment of the Divine. Consequently all nations, whatever colour and degree of evolution they represent, are one in their Divine essence. Thus we should imagine that every thinking man and woman would be an Internationalist. Unfortunately this is not the case, as is shown by innumerable wars which take place, and by the continuous strife and competition existing in every department of life. This has been caused by the lack of true feeling and deep thinking with regard to all the real problems of life, problems of vital importance, because they concern the life and happiness of every human being. We do not feel truly, because we have not acquired the power of putting ourselves in the place of other people; we dare not think deeply, because such thoughts must bring about change, and we are afraid of change, lest it should cause us suffering."—Krishnamurti.

* * *

"There are two institutions to which the people of this country are deeply attached — a Free Press and a Free Parliament. They have their roots in a common spring, and that spring is fair play."—Mr. Ernest Brown, Minister of Labour.

## WAR.

There will always be struggle and conflict in the world, war or no war. Anthropological science, however, gives no ground for saying that what is meant by the word war now was ever "natural." Man may be naturally pugnacious, but that does not make modern warfare the oldest instinct we have in our nature. Primitive men did not wage war. Animals have no wars. Many savage people to-day have nothing worthy of the name war as our wonderful civilization is all prepared for it in ways which Napoleon and Wellington never dreamed of. The Philosopher remembers reading that when the explorer Captain Basil Hall visited Napoleon on St. Helena and was telling of his visit to the Loochoo Islands, he remarked that the natives had no weapons of war, and Napoleon interrupted in a loud, impatient voice, "But without arms, how can they fight?" It was a notion as monstrous and unnatural to him as it would be to Mussolini or Hitler. It would be interesting if Napoleon were alive to-day to have him explain what good resulted from the repeated wars between Germany and France in the past two centuries.—Downpatrick.


**— The Unitarian and — Free Christian Men's League.**

**BELFAST CHAPTER**

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

**OBJECTS** (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not all ready members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,
35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon, Sec.
19 Lime Street, Belfast.

## THE GIANT TREES OF CALIFORNIA.

(From a bronze plaque in the Redwood Forest Reservation, U.S.A.)

The groves were God's first temples.
They still call man to worship and teach in many parables.
Now learn a parable from the Redwood Tree.
He was centuries old in Abraham's day.
His life was half lived when the Star of Bethlehem led the Wise Men to the Infant Saviour.
Yet he stands here in our forests still, speaking to all who have ears to hear.
These are the things he told me — the secrets that have made him the oldest of all God's living things.
To be content with small beginnings, for his seed is as tiny as the mustard's.
To be patient with slow development, for he grows but a few inches in a year.
To stand straight, for only low trees can afford to lean or stoop.
To grow so tall as to live always in the sunshine, for it's the underbrush that hides God and the Sun.
To outlive every hindrance, for while fire, storms and lightning kill other trees, he survives and never stops growing.

"The League marks the visible and tangible coming of a new world order. It marks the dawn—perhaps no more, but certainly the dawn—the coming of the collective system among the nations. And when a great new fact like that has appeared on the horizon of history, the world can never be the same again."—General Smuts.

* * *

"O Thou Life that we call God, why need we ask that Thou shouldst go with us? Where we are, there Thou art. But consciousness of that great Fact, O God, O Life, O All in All, we, praying with Thee and Thee with us, do wish and will that Consciousness. Amen." — John Selkirk, early pioneer Scotch minister to Canada on his departure.

**R. W. MOFFETT & CO.**

House and Church Decorators, and General Contractors.

ESTIMATES FREE.

1 BOWNESS ST. & McCANDLESS ST., BELFAST.

**S. & J. HEWITT**

Carpenters, Builders and General House Repairers,

15c CASTLEREAGH ROAD, BELFAST.

Telephone 57043.

"Stonchange and Carnac and similar remains point to a wide diffusion of a definite style of architecture. But further afield there awaits marvels to which no one can give any satisfactory answer, no indication of race, civilization or era has been discovered. The immense statues and the huge stone halls on Easter Island have excited considerable attention, but the more they are examined the more problems arise which seem unanswerable. The theory is inevitable, that this island is all that remains of some prehistoric empire with a civilisation that included a definite style of architecture and sculpture. No tools have been found except stone chisels. The question suggests itself, are these vast statues (some are 37ft. in height), the climax of the art and culture of Neolithic man? This vanished empire would account, too, for the even less known wonders in other remote southern islands. . . . . Are we justified in assuming that the civilization of Neolithic Man arose, developed, spread elsewhere, colonising the then known world, and finally reached its climax on the vanished Continent of Lemuria — which would include Australia, New Zealand, Madagascar?."—Speculative Mason.

# CHANNING SCHOOL,

## HIGHGATE, LONDON, N. 6.

## PUBLIC SCHOOL for GIRLS

CHANNING SCHOOL stands on Highgate Hill, overlooking Waterlow Park, only a few minutes' walk from Parliament Fields and Kenwood. With its hockey and netball grounds, hard and grass tennis courts and beautiful gardens it enjoys not only many of the educational advantages of the Country, but also those which easy access to London alone affords.

The course of study is arranged, so that pupils may take Oxford and Cambridge Scholarship and Entrance Examinations, and the General School, Matriculation and Intermediate Examinations of the University of London. Excellent facilities are also provided for training in all branches of Domestic Science, Music and Art.

An Examination for an Entrance Scholarship of the value of 50 Guineas a year is held in the School in February.

**FEES, 115 GUINEAS.**

For particulars and Prospectus apply to the Head Mistress.

## CHURCH PRINTING.

For Church Printing of all kinds.—Church Reports, Programmes, Circulars, Cards, etc.

You should give me a trial. Work is good and charges are reasonable. : : :

## EDWARD HODGETT,

REPORTER PRINTING WORKS, NEWRY.

Wires—"REPORTER, NEWRY." 'PHONE 92.

## T. & J. M'ERVEL, Ltd.

**Seed Merchants and Implement Agents**
**Feeding Stuffs. Artificial Manures.**

Mowers, Reapers, Binders, Horse Rakes, Swathe Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters, Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets, Churns, Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

**40 VICTORIA SQUARE,**

**BELFAST.**

Telephone 2704. Telegrams: "M'Ervel, 27047, Belfast.

**CALL, WRITE, 'PHONE OR WIRE.**



Printed by E. Hodgett, Margaret Street, Newry, for the "Non-Subscribing Presbytian Church of Ireland." Copies may be obtained of Mr. Gilliland, 35 Rosemary Street, Belfast.

# LINDSEY PRESS PUBLICATIONS.

**A GOLDEN TREASURY OF THE BIBLE**—including THE APOCRYPHA. Edited by Mortimer Rowe, B.A., assisted by Principal H. McLachlan, and Professor Dorothy Tarrant 1076 Pages Crown 8vo. Clear Type. Consecutive Titled Readings with Introductory Notes. Price 7/6 (by Post 8/-). Leather bound, gilt edges, 10/6 (by post 11/-). Two Volume edition—Vol. 1, Old Testament and Apocrypha, 5/- (by post 5/6); Vol. 2, New Testament, 2/6 (by post 2/9). Send for Prospectus showing specimen pages.

**Khasi Calls: An Illustrated Booklet**—Descriptive of the Rev. Margaret Barr's work in India. By G. J. Sparham. Price 3d. (by post 3½d).

**Magic Windows**—By REGINALD W. WILDE, M.A., B.Sc. (No. 3 in series "Ten Minute Talks to Girls and Boys") Price 1/- (by post 1/2)

## Church Trusts and Trustees

By G. H. CLENNELL

A guide for Church officers with hints on the management of Church Trusts.

Price **6d.** (by post **7d.**)

## NEW BOOKS FOR SEPTEMBER.

**School Praise.** The new Sunday School Hymn Book is in the press and will be issued early in September. It contains 286 Hymns. About half are old favourites to be found in "Hymns for School and Home"; the others have been taken from various sources and many will be fresh to our schools. The price will be 1/3 for cloth board binding, and 1/- for limp cloth. Orders may now be booked.

**Uncensored Avowals** The new Shilling series will be launched under this general title, with two books to be issued early in September. The titles and authors will be as follows:—

**FROM PRIMITIVE TO MODERN RELIGION,** by R. F. Rattray, M.A., Ph.D., and

**WORLD VISION,** by Leslie J. Belton, B.A., M.Sc., Editor of "The Inquirer."

The Shilling series **"Religion: Its Modern Needs and Problems,"** edited by Raymond V. Holt, M.A., B.Litt., is still obtainable. It consist of 21 titles and authors, all Unitarian Ministers. It is a library in itself. Send for list.

SEND FOR COMPLETE CATALOGUE AND PRICE LIST.

THE LINDSEY PRESS, ESSEX HALL, 5, ESSEX STREET, STRAND, LONDON, W.C.2.

**THE ULSTER UNITARIAN CHRISTIAN ASSOCIATION.**

# BOOK DEPOSITORY,

**35 Rosemary Street, BELFAST.**

THE PUBLICATIONS ADVERTISED ABOVE ARE STOCKED.

**UNITARIAN AND GENERAL LITERATURE ON SALE.**
**BIBLES, HYMN BOOKS, SUNDAY SCHOOL BOOKS,**

☛ **BOOKS AND BOOKLETS SUITABLE FOR PRESENTS**

Copies of the Life of Rev. Alex. Gordon, M.A., by Dr. M'Lachlan, may be had at list price.

**Any Book not in stock procured at shortest notice. Special Terms to Ministers and Sunday School Teachers.**

**TRACTS EXPOSITORY OF UNITARIAN PRINCIPLES FREE.**

Open 9 to 6 p.m. Saturday, 9 to 1 p.m.

**Agent in Charge—Mr. J. H. Cilliland.**